6: Goudal--5 S-3 (1934) 1938 Laotians-1-4
116, 101, 161, 141, 463, 177.65 France
636.65

"The Tai are of Mongolian race. They came from China and formed various groups, including the Laotians (and the Siamese) and the predominant ethnical group in Upper Tonking. Their numbers are assessed at a million. They are of less than average height (1.59 metres). As a people they are very gay and hospitable. Like the Cambodians, the Laotians are Buddhists, but their religious sense goes hand in hand with very great moral freedom. They are indifferent farmers but engage frequently in fishing and hunting and are excellent boatmen. As traders they possess remarkable qualities.

For a long time the Laotian was considered as an apathetic creature, hating all effort and anxious only to enjoy the present without worrying about the morrow or without trying to improve his moral well-being or his material existence by persevering labour. It cannot be denied that this people, whose country was repeatedly laid waste throughout the centuries by invasions from the north and the west, seemed at the time of our arrival in Indo-China to be doomed to decadence. . . At the present time the country has roads and tracks, and its doors are open to commercial and industrial undertakings which have already done much for the development of the land and its mineral wealth. The local authorities have no difficulty in securing the very active co-operation of the inhabitants in the contruction of roads and tracks. . . The legend

of the Laotian as an idle creature, exercising passive resistance to any attempt to make use ofhis intelligence or his physical labour, had disappeared. Far from taking no interest in public welfare as was long asserted, the Laotians on the contrary seem to take a lively interest in it, and in particular in the progress of the development of the country and of the schools and medical institutions that are being established. (2)

2. Léon Archimbaud: Rapport au nom de la Commission des finances sur le budget général des Colonies (1928), pp. 88-89. This point of view is confirmed by the following statement:

'It has been repeatedly alleged that the Laotian abhors work and does only what is strictly necessary to provide for his own needs and for those of his family. He is said to have two serious defects: a very idle mind and a hatred of effort. This view is mistaken. It is certainly true that there is a certain fundamental apathy and indolence about the Laotian but this can be quite naturally explained by his background and the circumstances

in which his material existence has so far been passed.

'Times have now changed, the country is entirely pacified and war and piracy are merely a memory. . . . Exports of raw materials which were practically non-existent a mere 15 years ago are now increasing rapidly and this is clearly proof that the Laotian worker is not, as has been said, indifferent to gain, but that he can collaborate effectively with the settlers.

'The whole question is one of making use of his services in a manner suited to his special mentality, customs, qualities and defects. It is essential to treat him fairly and kindly; his intelligence and his docility of character enable him to adapt himself gradually to modern working methods. The tin mines in the province of Cammon have for several years been employing Laotian workers who have proved completely satisfactory both for mining the ore and for its treatment.

'Similarly, in connection with road making, in Upper and Lower Laos groups of workers have been used for cutting down

trees and clearing away stumps and undergrowth in the heart of a mountainous country where conditions of work are difficult and resources are slight. Under the skilful direction of our administrators and engineers the use of Laotian labour has proved satisfactory in almost every case.' (M. Bosc: Rapport d'ensemble sur le Laos. Conference on Native Communities held at the International Colonial Exhibition, Paris, 1931.)"

6: Goudal--174 [2] S-3 (1934) 1938 Laotians
116, 463, 511

"In Laos, indigenous industries are very little developed, for the needs of the inhabitants are very slight. With few exceptions, there are no workers engaged in any given trade connected with the building of houses, the manufacture of utensils, the making of hunting and fishing gear or of spinning equipment, the dyeing or weaving of materials, or any other activity connected with housing, furniture, clothing, household articles, etc."

10: d'Orleans--264 [3] T-3 (1891-92) 1894 Laos
116, 439, 463

"As a rule, the inhabitants appear careless and idle; but probably they need not work to obtain a living, for commerce is the usual occupation in this district. I meet some merchants selling salt that has come from Hong Hay by Luang Prabang. The commodity is in small packets wrapped in banana leaves. Its price is agout one rupee for six pounds. In return they export chiefly rice and silk."

10: d'Orleans--275 [2] T-3 (1891-92) 1894 Laos
116, 463, 471, 556, 563 Ethnic subgroups

"...Our boatmen assemble round us. I talk to them, and they tell me that they are engaged upon the pirogues for the benefit of the owner (usually a Laotian), who stands at the helm. To them a boat represents a large capital; the one in which I travel is worth sixty-seven rupees. As a rule the owner trades with them, a pirogue can carry about thirty-six thengs (a theng weighs about thirty-four pounds). The boatmen are chiefly hired from among the Kas; "

10: d'Orleans--305 T-3 (1891-92) 1894 Laos
116, 147, 157, 463, 563, 609 Ethnic subgroups

"The Kas of Luang Prabang appear to be very shy, and I could not induce them, even by the promise of presents, to let me photograph them, the only means by which I succeeded being an order from the Siamese Colonel, while, when brought up, they were so intimidated that I could count their pulses beating at more than eighty to the minute. When walking in the streets they proceed as if they were afraid that some one was going to hurt them, and, being more laborious if less educated than the Laotians, they are employed by the latter to fashion the metals, to look after the stock and to cultivate the soil, so that they fill much the same part that the Lacædemonians of old did, except that they are not so badly used."

10: d'Orleans--307 T-3 (1891-92) 1894 Laos
116, 461, 463, 511, 556

[LSS: at Luang Prabang] "The men do but little work, labour in the mines and the cultivation of the soil being left to the Kas and it is only in the towns that they are found engaging in any artistic occupation, such as the making of jewellery or the chasing of silver. Even those who do work rarely do so for more than seven hours a day, and the woman keep the pot boiling by spinning silk and making various materials, though they do not overwork themselves. When a household is very hard pressed the men seek employment as boatmen, and are very expert, making enough in a month or two to keep them the rest of the year, so that if there are few large fortunes, most of the inhabitants have enough to live upon in comfort, preferring freedom and tranquillity to an excess of labour, which would only give them what they do not want. Moreover, when they do happen to have put by a decent sum of money, they go and spend it at the pagoda, either in fulfilment of a vow or in payment of some religious ceremony. This is their only luxury, nor, indeed, do they regard it as one, for they reckon upon profiting by it in another world."

34: Thompson--168[2] J-4 (no date)1947 Laotians
116, 563, 463, 181

"This fear and dislike [P.H.: of the Annamese] is also felt by Cambodia's northern neighbors, the Laotians, who are even less able to resist Annamite infiltration. The Laotians do not appear to share the capabilities of their relatives in Siam and resemble the Cambodians in regard to farming and industrial incompetence. Although they are less talented as craftsmen, they are more skillful as boatmen and as merchants. Under sympathetic tutelage, however, they have shown some ability in forestry and even in mining."

34: Thompson--179[2] J-4 (no date)1947 Laotians
116, 463

"In Laos, the local industries were little developed and the population's needs slight. With few exceptions connected with housebuilding, the manufacture of utensils, weaving, and the like, there were no workers engaged in any given trade."

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Since there is not, so to speak, any class of salaried workers in Laos except in certain types of work and in transport by pirogues and rafts, the inhabitants of any given center lend one another their help in farming, harvesting, building houses or pirogues, etc. Taking turns, the one who has asked help of his neighbors will put on a celebration for them when the work is over, and will himself receive an invitation from someone else in return for help which he has given.

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Laotian celebrations, in which the bonzes are never forgotten, are usually given under the verandas of the pagodas or in their dependencies, unless they take place in the host's own home or under sheds specially constructed for the purpose on one side. The latter is always the case in a "Ngan" given for those who have helped in building a house, and the same is true for a birth or marriage.

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Celebrations generally begin towards four or five in the afternoon when the heat is beginning to wane. They last all night and sometimes resume on the following day after the guests have relaxed for a few hours. Some "Ngans" go on in this way for nearly a week and are interrupted only by the coming of the Laotian sabbath, a day of absolute rest when only the preparation of food is permitted, and no work or pleasure. By the light of kerosene lamps borrowed here and there, or of resinous torches, the girls, who are decked out in all their finery, are stationed in a line squatting down against a wall or partition. Before them there are [221] vases made of copper, silver or porcelain. They all pretend to be busy with minor tasks and may imitate, for example, the preparation of food. But in reality this is only their way of keeping some kind of countenance.

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The adults and children of both sexes are massed at each end of the row of girls. Then the young men, their heads covered with scarves, come and squat down opposite the girls and with their heads still covered begin an animated conversation which soon turns into regular flirting. If there is enough space the orchestra takes up its position nearby and in the center, between the young people, are the singers, improvisers and "Kene" players. Cakes, fruit, quids of betel, cigarettes, rice brandy and various condiments are passed around.

Spectators who have not been specially invited come and stand behind the young people, as do passersby who drop in for a quid, a cigarette, a cup of brandy or a bowl of rice, or to listen to the songs and music for a little while.

181 bread by their work, they have scarcely a care for the morrow.
461 Scrupulous observers of the traditions handed down to them by their ancestors, they live an utterly carefree life and instinctively dread everything foreign or unknown to them.

463 Occupations. The men busy themselves with the tasks of farming,
241 fishing and hunting. They are very industrious and skilled farmers,
462 and can draw admirably on the soil's resources. They bring in the water needed for irrigating their rais or mountain ricefields through ingenious canals built along the sides of hills, and they also know how to capture springs, often very distant ones, for the same purpose. To decorticate paddy, they use mills driven by artificial waterfalls. The women perform the household chores, take care of the children, make and mend clothes, harvest and spin cotton, breed silkworms, unwind the cocoons and mill the silk. Theirs also is the task of supplying the home with water and with wood which they gather in the forest, as well as sowing, transplanting, weeding, harvesting, getting in and decorticating the rice. These many tasks leave Thai women and girls little leisure, and it would thus seem only natural that they should profit by a moment of pleasure, whenever one presents itself in the midst of their multiple duties. They do, in fact, go in for fun eagerly and behave as keenly, despite their more reserved appearance, as their Laotian sisters.

361 Houses. There is no difference between Laotian villages and Thai villages, except that the latter are better kept and cleaner.
342 Thai houses are generally longer and higher than those of the
592 Laotians, by reason of the custom which decrees that the whole family--parents, children and grandchildren--shall live under the same roof. Some Thai houses are as much as thirty meters long and from eight to ten meters wide. In rare cases one finds much larger houses which are from seventy to seventy-five meters long and twenty-five meters wide.

342 Thai houses very often have no verandas on their long sides, but always have two, one at each end, which are covered by rounded roofs
554 and serve as reception terraces or antichambers.

The houses of mandarins and notables can be distinguished from the others by the fact that the roof rafters and the trusses of the gables extend above the line of the roof and cross. These members are decorated with wooden silhouettes or scallops ending in discs which, depending on their number and arrangement, indicate the rank of the house's owner.

439 use the present tense (1)?

651 (1) The fact is actually occurring at the present time, and has motivated the canceling of the eighty percent exemption. (See p.430, note.)

The discrepancy between the officially recognized exports and imports is a sure indication that we are here approaching the truth.

The remedy for this state of things is to make Laos freely open, on equal terms and both entering and leaving, to all goods and to all merchants. It means reducing all the duties levied to the single three percent ad valorem rate both entering and leaving. It means, in a word, parity [452] with our neighbor Siam which, after having left us the land, the water and the wild beasts of the forest, will continue, unless we take care, to be the only one to profit from our colony of Laos.

It will be objected that the remedy which we recommend would not prevent the Treasury from being cheated, since foreign goods introduced into Laos might still, as is the case at present, come in through a back door into the other parts of the Indo-Chinese union. But we reply that the situation is not at all the same. The Mekong is open over more than 2000 kilometers, and there the frontier is entirely a moral one, whereas between Laos and the other lands of Indo-China there are mountainous obstacles with only a few passages, and it would be enough merely to guard these, with respect to customs, in order to prevent fraud.

[453] [Illustration at top of page]

CHAPTER IX

INDUSTRY. ARTS AND TRADES.

433 The only purpose of industry and trade in Laos is to satisfy local
472 needs. Indeed, one cannot regard as export trade the sale of a few silk or cotton goods of Laotian origin in the nearby regions.

463 Mention must first be made of what we may call the products of family industry. With a very few exceptions, there are no specialized workers pursuing a given trade, as regards the construction of houses and the manufacture of various useful articles, hunting and fishing devices, as well as in spinning, dyeing and weaving cloth and, in a

433 word, as regards everything connected with housing, furnishings,
472 clothing, household articles, etc. Everyone--men, women and even
463 children-- [454] is able to make the ordinary necessary articles by means of very simple methods and rudimentary tools. Thus it may be said that each house and each family represents a village in miniature.

The only industries really worthy of the name are embroidering on cloth, jewelry-making and working with gold and silver, ironmongery, brass-founding, pottery, basketry, the manufacture of certain lacquered articles, paper-making, wood and ivory carving, fresco painting, gold-washing and especially the making of pirogues, in which the natives show remarkable skill.

286 Weaving. The weaving of certain kinds of silk goods with
386 various shaded effects and often spangled with gold, as well as embroidering on cloth, is practiced by a certain number of women in every locality which is of any importance.

The looms used for weaving are extremely simple, and yet brocaded stuffs are made in which the designs are obtained, as before the invention of the Jacquard loom, by isolating or alternatively raising certain woof threads by means of thin strips of bamboo.

Vegetable dyes are used, that is to say that they are produced by trees or plants which grow in the country. Dyeing methods are simple, yet despite this fact the colors last for a long time thanks to a mordant composed of alum or lemon juice. The fundamental colors are blue (indigo), red, yellow and black. With the aid of these dyes the women are able, either by suitably proportioned mixtures or by various juxtapositions on the threads or on the cloth, to obtain a great variety of shades.

For some fifteen years now tinctorial powders have also been used which have an aniline base and are of German origin. But these dyes fall far short of being as colorfast and long-lasting as the local dyes. Their colors do not merge as well, and with them it is impossible to obtain the harmonious shades which the tinctorial products of Laos give to cloth and to thread.

283 [455] For spangled cloth goods and embroidery, the gold thread
282 in most widespread use is the one made by the Chinese. It consists of a strand of cotton on which a strip of paper gilded with fine gold a few tenths of a millimeter thick is wound in a spiral. Attempts have been made to introduce gold thread of European manufacture, but it has not met with favor on the part of the specialists, who have preferred the Chinese thread.